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BLACK POWER SHOCKS AMERICAN JEWS (editorial, p. 2)

THE CANADIAN JEWISH NEWS

THE CANADIAN JEWISH NEWS
FRIDAY, DECEMBER 27, 1968
The 6th Day of Teves 5729
Sidra: Vayigash
Candlelighting:
Toronto 4:28
Montreal 3:59

● LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA ● 15¢ ● FRIDAY, DECEMBER 27, 1968

Ottawa and Human Rights

CANADA POSITION

by Gerard Pelletier

The preamble of the United Nations Charter declares that the peoples of the United Nations are determined "to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small". As adirect reflection of this determination, the United Nations - twenty years ago - adopted the Universal Declaration of Human Rights.

As you all know, the Universal Declaration is "a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance . . . . ".

To this end the General Assembly of the United Nations declared 1968 as International Year for Human Rights and invited member states "to intensify their domestic efforts in order that a fuller and more effective realization of these rights might be achieved".

We, as a nation, responded; we, as organizations, responded; and even more important, we, as people, as individuals, responded. As I look at you, I am proud of the efforts you have made, the sacrifices of time and comfort, and the programs you initiated and carried through in the furtherance of the total good - of human rights for all.

It seems to me, therefore, most appropriate that we should come together at this time to take stock of where we are, where we are going and where we wish to go in respect of human rights in the years ahead.

As a nation and as a member of the international community, we have had a strong interest in human rights through theyears. I think you know and appreciate that Canada has been a staunch and consistent supporter of the work of the United Nations since its inception. Between 1963 and 1966, we served a term on the Human Rights Commission of the United Nations. Furthermore, we participated in the formulation of the drafts of several international instruments in the field of human rights.

The United Nations has had its difficulties in the implementation of the Universal Declaration of Human Rights. It has met this challenge in a number of ways. The first is through the preparation of two substantive Covenants, namely Political and Civil Rights; and Economic, Social and Cultural Rights as well as the Optional Protocol. These two Covenants were adopted by the General Assembly in December 1966.

The second way - and this is as yet simply an idea - is the Office of the High Commissioner for Human Rights. This idea has been gaining ground as a measure of implementation. The High Commissioner is thought of as a well-renowned figure who through influence and moral suasion would persuade signatory powers to give serious and continuing consideration to implementing the Universal Declaration in their respective countries.

The purpose of these few remarks regarding implementation of the Universal Declaration by the United Nations is to indicate to you that human rights is an area in which, it seems, haste is made slowly and we should not be discouraged by what may seem to us to be inordinate delays. It is good, however, that we should be impatient and that we should seek to promote as much progress as possible.

I should like now to focus on the national activities of 1968 and the more important events leading up to the International Year for Human Rights.

Seldom in the past have Canadians focused as intensively on human rights as they have in the past two years. We have felt this involvement in a most unexpected way as our Citizenship Branch has had to inform and assist groups who have chosen to study human rights issues.

Your ability to draw so large a crowd to this Conference is a further tribute to this Canadian involvement and yet, for each person here, I am sure there are hundreds back home supporting the organizations they represent. We have followed closely all your deliberations. We have been struck by the similarity of concern which emanated from each project or study committee. Everywhere the concern has been to try to spread to the entire population those benefits which are enjoyed by the more privileged.

It is to your credit that you have found many areas that require improvement. I would urge you in the next two days to summarize your findings and conclusions and to present them to the competent authorites. I can assure you on behalf of the federal government that we will be glad to receive your recommendations and study what action we could take within our field of jurisdiction.

(First of Three articles)

Gerard Pelletier is Secretary of State of the Government of Canada.

WANTS EXTREMISTS REMOVED FROM PUBLIC LIFE: Franz Josef Strauss, West Germany's Finance Minister, who may be the new chancellor after next elections.

Prediction for 1969

BONN WILL OUTLAW NEO-NAZIS

PARTIES IN AGREEMENT

by M. J. NURENBERGER

Bonn (Special) - On the eve of 1969, Germany again is decidedly divided -- not geographically, not physically but politically to the extent that it may affect the future of the country.

Some here say that the division is as deep as in the days of the unfortunate Weimar Republic when democracy had been assailed by forces of Hitler.

The fact that a judge of Hitler's wartime People's Court, Hans Joachim Rehse who had signed 231 death sentences, was given carte blanche by the highest court is another proof, according to those who doubt the survival of German democracy, that the Rehse scandal and other similar miscarriages of justice have brought back a judicial climate of immorality just as it was during the years preceding 1945. They say, however, an objective reporter must notice the difference and not fall into a trap of easy comparisons.

Difference Between Then and Now

The first difference lies in the fact that today Germany is a prosperous country and the vast majority of its people, especially the young, are absolutely insensitive to chauvinistic and nationalistic nonsense preached by extremists.

Second, within both Government parties, the Christians and Socialists are Cabinet ministers demanding immediate ban of the NPD.

Interior Minister Ernst Benda has succeeded in convincing the government that the neo-Nazi, von Thadden Party must be put outside the law. Also, Christian Benda and his Socialist colleague, Justice Minister Gustav Heinemann, are opposing the Statute of Limitations for the Hitler criminals. In this movement they are supported by intellectuals of all parties and by the most important organs of the press, Left and Right.

This week the Right wing, influential newspaer, Die Welt, editorially declared there can be no Statute of Limitation for the heinous war crimes.

Franz Josef Strauss, Bonn's present Finance Minister who probably will be the new chancellor after the September elections, agrees that the extremists should be removed from public life; but he demands equal treatment for both the Red and the Brown extremists, the Nazis and the Communists.

What one cannot help notice is the dream of many that the free world ever would become involved in a disagreement with the East over Germany if such incidents as the Rehse scandal occur again, diplomats here say.

West German and Israeli Rapport

Those who would like to see a breakdown of the Western Alliance tend to exaggerate neo-Nazi manifestations in this country. The facts are, at this moment the West German Government is working very closely with Israel; promoting the interests of the Jewish state. Also West Germany is continuing its prudent policy of accommodation with the East.

I am assured, despite pressures from different groups, that West Germany will outlaw in 1969 the neo-Nazi NPD Party and will prove to the free world that the weaknesses of the Weimar Republic belong to a past which the people here rather would forget.

Holland's new congregation

Amsterdam (JCNS).- Holland's Liberal Jewish Movement has founded its fourth community in the town of Venlo in the southeast. Nearly all the 35 members of the Orthodox community there have joined because of dwindling numbers and expected dissolution.

They preferred to join the Liberals instead of merging with another Orthodox community in the region. There is no synagogue in the town.

A.W. Rosenberg, a 25-year-old Judaica student, will be the new community's chazan and teacher. He will travel each week from Amsterdam to instruct twelve children and he also will conduct Bible and Mishna studies for the adults. There will be a Sabbath service once a month and a plot of land has been acquired for use as a cemetery.

Rabbi A. Soetendorp, the Liberal Minister at The Hague, has been asked by a number of young Jews in Rotterdam to help form a Liberal community in their city.

U. N. AWARD SCANDALOUS

United Nations, New York (JCNS) - Doubt has been cast on the validity of the United Nations system of honoring men and women for achievements in the field of human rights by the fact that one of the six recipients was Mr. Petr Emelyanovich Nedbailo, of the Ukraine, whose main contributions to the work of the Human Rights Commission have been to defend Trofim Kychko (who wrote the notorious anti-semitic book, "Judaism Unmasked") and Russian anti-semitism, and to attack Israel and Zionism, which he has equated with Nazism.

Individuals and organizations close to human rights work consider that the award to Mr. Nedbailo is "a scandal".

This week's issue of The Canadian Jewish News has been closed Sunday evening, 2 days ahead of the usual deadline, since our staff is taking its season's vacation. Thus many news items and advertisements had to be omitted because of the earlier deadline.

Commentary

by M. J. Nurenberger

THE GREAT POWERS AND ISRAEL'S SURVIVAL

Paris.-Circles close to the Quai d'Orsay, seat of the French Ministry of Foreign Affairs, maintain that the only plan guaranteeing the future of Israel and the Middle East peace in general is the latest Debre suggestion. They recall with pride that their Foreign Minister launched an appeal toward the end of December for a meeting among the Big Four to settle the Middle East crisis. It seems, they say (and they may be right), that this is exactly what is happening at the moment: there are discussions in which Washington, Moscow, London and Paris are involved.

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However there is nothing really new in this contention. A diplomat here reminded me that Gen. De Gaulle had told Foreign Minister Eban of Israel upon several occasions that there could not be any settlement of the Middle East problem without the participation of Russia. De Gaulle, of course, knows--and also must have meant--that there had to be complete understanding between Washington and Moscow on this issue. Since this solution apparently is the one to be considered at present, perhaps it is pertinent to briefly review the facts as they are seen here in the French capital.

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Frenchmen of influence regard the "ambitions and dreams" of the Israelis as one of the diplomatic puzzles of the post-Six Day War period. Yet we all know there is no riddle, no Israeli enigma--rather a Moscow riddle. Still they take pleasure in employing the most beautiful French phraseology to camouflage the facts.

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The essential factor in the Middle East is: the Big Powers there are paralyzing each other's activities --or have been doing so till Nixon appeared on the scene.

It is possible that Nixon is ready to consider the Israeli problem a pawn on the chessboard in the game with Moscow? The French think so. They also maintain that the United States is definitely on the side of Israel, that it cannot change its position from what it was essentially in June, 1967.

According to those close to the Quai d'Orsay, there may be a change in American phraseology to gain some Arab support, though not in the basic attitude of Washington. The Eisenhower policy of 1956, they say, has proven wrong in the long run. Furthermore there is no doubt that it was Nasser who launched the conflict, if not the hostilities, when he closed the Strait of Tiran.

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Yet all these considerations remaining what they are do not change the fact that it is the Big Two, together with England and France, that finally will impose a solution in the Middle East if there be an understanding between East and West.

The Russians, say French diplomats, must prove to the Arabs that they are in the position to move Israel from most of the occupied territories. However the Americans, no matter what some may say, cannot afford to destroy the position acquired by Israel. Hence the French predict a compromise. They claim that public opinion has changed in favor of concessions to the Arabs; before the Six Day War, Israel was the little David bravely fighting Goliath whereas today the situation is reversed, in the opinion of others.

Meanwhile European statesmen hope for a four-power agreement. Will it come if Israel does not obtain the military superiority necessary for peace negotiations--not for war? Wouldn't Arab extremists explain any refusal to support Israel by the West as abandoning its ally?

These are the observations made here. Predictions are that something is moving; some big four-power understanding will evolve soon, if it hasn't already.

Ecumenism in Jerusalem

An Israeli diplomat and author reports on the steps being taken to initiate a dialogue between Jews and Christians.

By Pinchas Lapide

JEWS AND CHRISTIANS

ECUMENISM in Jerusalem is off to a slow, cautious start—and rightly so. After all, the capital embraces, from the very outset, the entire theological gamut of Christendom, as well as Judaism—in a new mood of sovereignty.

It remembers both its glorious and its gory past, rejoices in its present status, and does not conceal its confidence in the future.

The general feeling of would-be bridge-builders here is one of circumspection and an almost oppressive awareness of the far-reaching responsibility involved in their endeavours. They realise that the failure of ecumenism, in the birth-place of all Bible creeds, would cast its shadow upon inter-faith co-operation everywhere.

The first Christian initiators of the dialogue wisely decided not to speak, but to do. Since they were Germans, they thought it best that deeds should obliterate at least some of the misdeeds of their elder compatriots.

Round-tables

As a result, "Operation Penance," a volunteers' organisation of young Berliners, sent its first group to Jerusalem in 1961, where 18 teenagers built a school for the blind. Since then, 260 of them have helped with the harvest in border kibbutzim, and cared for retarded children. They refused to go home when the Six-Day War broke out last year.

These facts, their age (which is their own best alibi), and their unassuming resourcefulness have greatly furthered their first tentative "religious round-tables" at which Roman Catholics, Protestants and Jewish laymen were amazed at the number of transcendental subjects all could safely agree upon.

"The Ecumenical Sisterhood of Mary," founded at Darmstadt in 1946, sent its first nurses to Israel in 1962—to look after elderly Jewish survivors of Nazi persecution. Though Israelis at first looked askance at their nun-like habits and white bonnets, their utter sincerity and devotion won through. Now the "House of Abraham" has become a landmark for ecumenically minded Jerusalemites.

Lectures by their leader, Mother Basilea, on "Biblical Prophecy," "Sinai Today" and "Our Jewish Heritage" are well attended and lead to animated and fruitful discussions.

Flanking the Anglican minister at the front of the room are usually a Jewish student wearing a yarmulka and an Arab teacher from the West Bank, who was recently the main speaker at the bi-monthly meeting of the Jerusalem Students' Ecumenical Discussion Group.

Officially not an inter-faith organisation, this group is a Christian organisation whose meetings are open to members of other faiths. The distinction is made because many in Israel, particularly the Orthodox, still regard inter-faith movements as cloaks for missionary activities.

Still, to judge by Jewish attendance at its meetings—which now accounts for half of all participants—interest seems to be growing in young academic circles.

Perhaps the most significant inter-faith group in the country is the Jerusalem "Rainbow" organisation which, while avowedly inter-faith, has given about as much publicity to its activities as the Marranos or early Christians gave to their prayer meetings.

"Rainbow" is composed of eight Christian and eight Jewish scholars, some of them of world renown. Once a month they gather to hear and spiritedly discuss a paper read by one of their number or by a distinguished visitor.

The readings constitute one of the most interesting lecture series in Israel, but only the members of "Rainbow" and a maximum of three invited guests at each meeting are privy to them.

The most striking aspect of inter-faith activity in Israel is the reversal of the traditional majority-minority roles of Christianity and Judaism.

It was precisely this which led to the formation of student discussion groups by the Rev. Peter Schneider, adviser to the Anglican Archbishop in Jerusalem on Christian-Jewish relations, after Christian students had asked for an orientation programme to adjust to a Jewish environment.

Similar courses on Judaism for Christian students are conducted annually by Professor Hans Kosmala at the Swedish Theological Institute, and Professor Douglas Young, the founder and head of the American Bible Institute, which has the unique distinction of being on the peak of Mount Zion.

All these courses are given by Jewish scholars and rabbis, most of whom insist upon teaching by dialogue.

Haphazard ecumenism with coffee and cakes is the fare offered to guests of any and all persuasions at the home of Professor David Flusser, head of Christian studies at the Hebrew University—a title which must have sounded like a contradiction in terms until quite recently. A religious Jew and a scholar, in love with scholarship for its own sake, Professor Flusser's central interest in life is comparative religion.

When a Franciscan friar, a monk from Montserrat, two Dutch pastors, a rabbi from New York and several students were sitting in his living-room recently, surrounded by shelves crammed with Bible literature, he summed up matters succinctly:

"Christianity has two faces: it is the faith in which Jesus himself believed, which unites us Jews and Christians, and the faith in Jesus, the Messiah—which separates us. The Christian problem is how to unite these two aspects."

Mutual help

Not all Jews in Jerusalem are ready, as yet, for a dialogue with Christians. The average Israeli still reproaches Christendom with triple sins of mission (still active in Jerusalem!), omission and commission in regard to world Jewry, and sees but few palpable signs of the Churches' proclaimed readiness to mend their ways.

What ecumenism boils down to for nine rabbis out of ten in Jerusalem at this juncture is a wholehearted approval of all inter-faith collaboration, mutual help and joint enterprises—but no discussion on theology.

More hopeful is a new "Inter-faith Group" *(Chug Ben-Dati)* made up of ordinary Jerusalemites, several of whom are pilgrim guides. Since the latter, all Jews, had to pass a stiff examination in Christianity before obtaining their licences, they feel quite at home in the New Testament.

Jesus to them, as to many young Israeli-born Jews, was a Galilean Socialist, as proud of his national heritage as they are today. Alien to them, understandably, is most of the theological superstructure which Christianity has built up "after his death and outside his own home country," as one of the young guides put it.

Typical of the new spirit was the conclusion reached one recent evening at the "Chug." A group of Christian students from Holland and Germany, who had come to Israel after the Six-Day War, had discussed Martin Buber and "the Christian hope" with their Israeli hosts.

"You people await the Messiah's return, while we expect his coming," said the discussion chairman at length. "Let us all wait together till he comes and tells us who was right."

Not all the scholars in Jerusalem would agree to so facile a compromise, but even those who differ now agree to disagree—agreeably. And that, after fifteen centuries of inter-faith strife, is no mean achievement.

BONDS DRIVE RUNS FAR OVER THE TOP

More than $1 million in cash was subscribed in Israel Bonds by the Toronto Jewish community at the Israel Bonds Festival at O'Keefe Center last Sunday.

Yitzhak Rabin, Israeli Ambassador to the United States, addressed the Dinner of Welcome in his behalf as well as the capacity filled audience both at the matinee and evening performances.

Continued on Page 3

GENERAL YITZHAK RABIN, Israeli Ambassador to the United States, who addressed the dinner at Toronto's O'Keefe prior to the Israeli Bonds Hanuka Festival.

" I DIDN'T ASK EITHER "

Jerusalem.- Amos Kollek, only son of the Jerusalem Mayor, was married in London last month to Regina, nee Rollin, of Zurich, Switzerland. Both are 21 and they met in Jerusalem about a year ago. The bride has applied for conversion to Judaism.

The Mayor's son, who did his army service in the Paratroop Corps, now is studying psychology and philosophy at the Hebrew University.

The Mayor told reporters that the bride was a "very nice girl" and he noted that: "I didn't ask my parents when I got married either."

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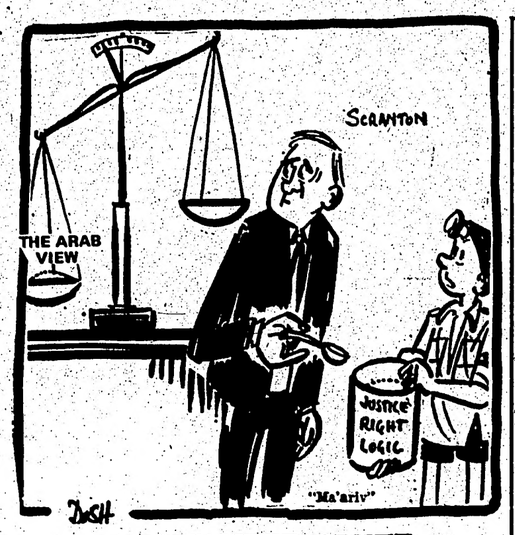


YOU'LL NEED QUITE A FEW SPOONFULS

ASK THE RABBI
a JCNS featurette

Is it right for a Jewish congregation to hold services in a church?

There is much discussion in the Responsa literature whether Jews may buy a Church for conversion into a synagogue but the question of whether a Jewish congregation may pray in a Church is never mentioned, probably because the question never arose. From the discussion in the Responsa it would seem that a Jewish congregation ought to avoid the holding of services in a church but that in any event it would be forbidden if there are the usual symbols of Christian worship. The objections do not, of course, apply to a church hall. For a full account of the sources on this delicate question see the excellent survey by Solomon B. Freehof: "Reform Jewish Practice," New York, 1963, Vol. II, pp. 36-44 (citing chiefly Orthodox authorities).

I understand that in a Jewish marriage ceremony the bridegroom must give the bride an object he owns. Does this mean that a marriage performed with a ring bought on hire-purchase is invalid?

It is correct that the marriage is only valid if the ring belongs to the bridegroom. In the case of a ring bought on hire purchase the groom should ensure that by the terms of the agreement the ring becomes his right away, the money he owes being a debt to the hire purchase firm, and does not remain the firm's property until his payments are completed.

May a Jew swear on the Bible in a court of law?

The usual procedure in English courts is for a Jew to swear on a Jewish Bible (i.e., on a copy which does not contain the New Testament) and with his head covered. Some pious Jews prefer to affirm rather than take an oath, so as not to "take the name of God in vain." (See Exodus 20,7.)

Readers' questions on Jewish belief and practice will be answered in this column every week. They should be addressed to "Ask the Rabbi", The Canadian Jewish News, 3433 Bathurst St., Toronto 19, Ont. It is regretted that it is not possible to reply to inquiries individually.

Facing 1969

OUR DESTINY

It is important and most relevant to repeat: the Jewish community here cannot sit back on the laurels of Israel. While the security of Israel, the guaranty of its existence, its progress in the field of culture and economy, are our concern, the Jewish state can flourish only if the Diaspora, its rearguard, is Jewishly healthy.

From the first days of exile when Jews were driven from the Land of Israel, they organized communities, centers, synagogues in order to forge ahead their historic destiny in every land under all circumstances.

It never was easy to belong to a cultural or religious minority that did not accept the beliefs of the majority. For this reason the community, the kehillah, has been the basis of Jewish existence in the Diaspora from the days of Alexandria to now. If there is an organized Jewish community conscious of its duties, Judaism flourishes in all its ramifications. And the tasks of such a community are multiple; one cannot claim that because he supports Israeli causes local needs are irrelevant to him as a Jew.

We know the pressures for participating in various facets of our community-life; this is the price of being a committed Jew. Still, in a free country such as ours, it is a blessing to be able to contribute and participate in Jewish affairs.

We but need think of our brethren in some eastern countries and in certain Arab lands. They would wish their Jewish problems to be only those of how to divide activities and participation in safeguarding their Jewish interests.

Last but not least, a Jewish community is not a ghetto barred from foreign influence. Its Jewish activities indirectly benefit the nation in general whether in the field of philanthropy or education.

A conscious, Jewish community is a society of patriotic citizens who, by cultivating their own traditions, enrich the lives of the entire people.

Professor SEYMOUR SIEGEL reports from New York on the growing disenchantment of American Jews with the Negro struggle for civil rights.

BLACK POWER SHOCK FOR AMERICAN JEWS

UNTIL recently it was accepted that political liberalism was part of the American Jewish creed. The American Jew might live like a conservative, but he voted like a liberal. As with so many other rules, the one that the higher a group stands in status, income and education, the more it tends to prefer a conservative to a liberal philosophy, did not, it seemed, apply to the Jew.

The tone of American Jewish opinion, however, has lately undergone a crucial change. The dogmas of liberalism, especially as they apply to the race question, have been questioned by the mass of American Jews, especially in the world's largest Jewish city, New York.

Racial extremism

Nathan Perlmutter, the associate director of the American Jewish Committee, wrote in a recent article in the "New York Times":

"The liberal intellectual community's response to the current racial extremism runs something like this (paraphrasing Barry Goldwater)—upending law and order in defence of justice is no vice; it must be understood in the light of three hundred years of white racialism." This "response" is not one that liberal Jews are prepared to accept without some serious soul-searching.

Until the recent flare-ups, the Jews of New York felt that they had great political influence and that they had loyal friends in the political establishment, overwhelmingly liberal. However, the opinion of most Jews now is that when the hard-won gains of Jews collide with the upwardly mobile black community, the Jews are sacrificed.

Intense bitterness is felt because, in the view of many, fairness and rationality towards Jews and others are silenced. What compounds the bitterness is that it looks as if the Jew is being sold out, not by the white racialists and reactionaries, the traditional enemies of the Jew, but by the Establishment liberals (including Jews) who, in their zeal to right ancient wrongs, in the words of Perlmutter, "assumed the characteristics of political chameleons."

School crisis

The crisis in New York City's schools has brought to the surface anxieties and resentments among the Jews in the large urban centres of the United States. These fears were sparked by the riots in the racial ghettoes in which the property destroyed was largely Jewish. For good or bad reasons, the police of the cities in many cases did not vigorously enforce the law, or at least so it seemed.

Instead of condemning the rioters, the liberal establishment condemned the victims. The outburst of violence was seen as a justified reaction to alleged sharp business practices and economic oppression, charges never proved. This caused Jewish resentment and bitterness.

But the shambles of the New York school system was the factor which stirred the Jews of New York more than any other event in recent memory. For several months the teachers of the world's largest public school system were on strike. The majority were Jewish. The issue was the behaviour of a local school board, put in charge of the schools in a predominantly Negro and Puerto Rican area, in an attempt at decentralisation and transfer of control to local citizens. The local board reacted by removing one hundred teachers, the majority of them Jewish.

The charges against the teachers were vague and, in some cases, frivolous. The teachers responded by striking. Black militants, using the extravagant language of hostility against Whites and Jews, came into prominence. They expressed the aim of complete black control of black communities, which in effect means the removal of Jewish businessmen, school teachers, social workers and politicians.

The Jews of New York saw in the situation a fearful portent of worse things to come. That is why the Jewish community was almost solidly behind the teachers. Albert Shanker, the able leader of the teachers' union, a Jew, is widely admired by the Jewish masses.

The Mayor, Mr. John Lindsay, who until now had enjoyed popularity, was booed at a packed meeting at a Jewish centre in Brooklyn. Antisemitic literature is being circulated, and the anxiety grows.

Leadership failure

American Jewry has an elaborate panoply of organisations, with budgets running into millions of dollars, whose purpose is to defend Jewish rights. They carry on extensive research, community relations and publications programmes. But, in the eyes of the average Jew, they have, for the most part, not vigorously defended what are seen to be Jewish interests in the current crisis, and their offices are being flooded with complaints.

While some leaders of the American Jewish Committee and the American Jewish Congress openly condemned the teachers' union, the B'nai B'rith in full-page advertisements in the New York newspapers, and the New York Board of Rabbis fully allied themselves with the teachers' cause. Nevertheless, the Jewish man in the street feels abandoned by those he expects to defend him.

Thus, although he refused to vote for Right-wing candidates, because the Jewish ethos is still too deeply ingrained, a significant minority did abandon the Democratic Party.

The Jew will now demand that those who represent him, either in the political structures of the City and State, or in the Jewish organisations, should not sacrifice his legitimate interests in order to right ancient wrongs. He will insist on his rights and holding on to his gains, won with great effort.

Jewish leaders will still be able to appeal to the Jew to participate in the struggle for justice for the oppressed. But the Jew will be friendly to those who are his friends. He will demand strong action against extremists in the black community who foment hatred and preach violence. He will be anxious to help to bring equality to all. But he will not permit this to be purchased at the cost of justice and fairness to the Jew. (JCNS)

BOOKS OF THE WEEK

by Dr. Arnold Ages

ANALYZING JEWISH PROBLEMS OF TODAY

WHAT DO WE BELIEVE? By M. Marty, A. Greeley and S. Rosenberg. General Publishing. 346 pp.

This is the second volume, I believe, in which Toronto's Rabbi Stuart Rosenberg has written on Judaism under the auspices of the Catholic Church. His contribution to a series of essays on the stance of religion in America today is a carefully written analysis of some of contemporary Judaism's problems.

Among the themes which Rabbi Rosenberg discusses are: religious attitudes within the Jewish community; the impact of Israel; the role of the synagogue; the alleged disappearance of the Jews from the American scene. On this latter issue he criticizes Look magazine's sensational Vanishing Jew article of a couple of years ago by pointing out that the author's conclusions were based on assimilatory trends observed among Jews in small towns. No survey has been done yet on this question in the large metropolitan areas where Jews still form rather homogeneous groupings.

Although this volume bears the official imprimatur of a Catholic ecclesiastic, Rabbi Rosenberg does not hesitate to express his concern with the harmful effects of the Vatican's ecumenical schema on the Jews. "Paradoxically, the very event which worked toward greater unity and trust between Catholics and Protestants," argues the author, "may very likely be responsible, in large measure, for new Jewish anxiety, even suspicion." The same candor can be noted in Rabbi Rosenberg's remarks about antisemitism in the United States. Virtually no Jews can be found, he asserts, in certain occupational areas - the large banks, insurance companies, public utilities, railroads and the top-level corporate groups.

It is a very healthy development that a rabbi has been provided with a public forum to speak to Gentiles about problems which face the Jewish community. Rabbi Rosenberg has acquitted himself admirably in this task.

* * * *

BREAKTHROUGH: THE SAGA OF JONAS SALK. By Richard Carter. Pocket Cardinal. 420 pp.

It is interesting to see that author Carter uses the word, saga, to describe Jonas Salk's monumental discovery of an effective polio vaccine. For this book is in every way a modern, heroic narrative about one man's efforts to convert what was at one time medical heresey into incontrovertible fact.

Few of us are aware of the years of research, experimentation and trial which preceded the announcement in 1955 of Salk's triumph. Nor is the average person knowledgable about the infighting which went on between people like Salk and Albert Sabin. Carter's very thorough study sheds light on this and other interesting facets of the struggle to conquer polio.

The portrait of Salk which emerges from this book is that of a man totally dedicated to his discipline, a man who hesitated to permit interviews because he felt that this might steal precious time from his research activity. It is also the portrait of an individual who on occasion lacked tact and flexibility, characteristics which have caused some to describe him as a rather abrasive personality.

Richard Carter has done much to unravel many of the technical threads which make up the Salk saga, including an explanation of the emulsifying agent which distinguished the latter's approach from those of his colleagues. The author has done more than clarify a scientific discovery; he has illuminated the personalities of those who labor incessantly to make life more bearable for man.

* * * *

I'M REALLY DRAGGED BUT NOTHING GETS ME DOWN. By Nat Hentoff. Musson. 127p.

Remember Holden Caulfield from Catcher in the Rye? He is back again, this time in the person of Jeremy Wolf, Nat Hentoff's teenage protagonist of the generation gap. "The thing to be now is Swiss or a Swede. Or a Canadian," says Eric, one of Jeremy's mentors, about the problem of the draft. Jeremy's problems, or, to put it in modern parlance, his "hang-ups" are serious ones. Does a country have a right to ask its citizens to kill in order to fulfill some hypothetical responsibility? This is a difficult question for a high school student to answer on the eve of registering for the draft. I don't want to reveal Jeremy's decision but I warmly recommend this very skillful treatment of the tensions which exist between today's searching adolescents and the often hypocritical society they must confront.

* * * *

THE SOVIET SAINTS. By Richard Wurmbrand. Musson. 189 pp.

Today when people talk about the "underground church" they generally refer to a kind of grass roots religion outside the institutional structures. For Richard Wurmbrand, however, the term is used specifically in connection with clandestine Christian practices in the Soviet Union. The author, who spent fourteen years in Communist prisons, writes movingly of individual Christians who maintain their traditional religious beliefs and observances in the face of Russia's militant atheism. By marshalling significant quotes from Soviet newspapers, magazines and legal documents, author Wurmbrand shows the intense pressures to which Christians are subjected. The Soviet Saints is an illustration of the tenacity of faith even under the most difficult of circumstances.

IN MAIDANEK

by ABRAHAM SUTZKEVER

In Maidanek, in a cellar
Where they killed and burned us,
There an Amsterdam Bible
Lies untouched by flame and gas.

I, the ever singing mourner,
In a tongue profaned and whipped,
fondle, open up the cover
Of the precious Holy Script.

Aged and dusty looking pages
Wake up, in my trembling hand,
And on one, in florid letters,
Written is a testament:

Brother, liberated brother,
This is all that's left of me.
Take the sacred book and bear it,
Bear it to eternity!

translated from the Yiddish by Peretz Miransky

Letters

DOUBTS JEWS FREE

Dear Editor:

It seems shocking to me that a newspaper which so rightfully condemns white racism in Canada (as evidenced by George F. McCurdy's articles in The Canadian Jewish News) and Arab chauvinistic designs regarding Israel can stoop to the point that it would head a picture in the December 6th issue, Freedom for Greek Jews.

How can anyone be free in a land where a tyrannical military junta overthrew a comparatively democratic government? For the present Greek regime can be considered no more liberal than the tyranny of Stalinist Russia.

As the London Sun reports: "There is a chilling similarity (to Stalinist Russia) about the incidents of arrest and torture. The knock in the middle of the night, the accusation of opposition to the regime, the demand for a confession and for the names of others, then the savage, almost manlacal assaults."

Are you so blind to these antidemocratic excesses in the 'free world' that you refuse to tell it as it is?

I may concede that Greek Jews are "free" to the extent that they are no more hindered and oppressed than their countrymen but I also believe you should apply more universal standards when you talk about freedom and not just merely imply that people are free so long as there is no Communist rule in a given country.

HOWARD MINTZ
York University.

Sermon For The Week

FREEDOM OF DISSENT vs. JEWISH SURVIVAL

There are six hundred and thirteen different categories of commandments in the Torah. The short "thou shalts" and "thou shalt nots" which fill much of the five books of Moses are really just basic expressions of each of these categories. The Torah teaches that man has free will. It is completely within the power of man to withhold himself from doing the commandments. If a man breaks the laws which God has given him for his own good, the Torah asserts the behavior of that man to be masochistic and foolish: "See, I have set before thee this day life and good, and death and evil in that I command thee this day to love the Lord thy God, to walk in His ways and to keep His commandments and His statutes and His ordinances—therefore choose life!" (Deuteronomy 30:15 and 19). Nevertheless man has the freedom and ability to dissent.

Are there any limitations to the freedom of dissent the Torah gives us? Are there some commandments concerning the acceptance of which man technically has no choice? I think there are. For there are certain commandments that are not given in an imperative mode of language. For example: "I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage, to be your God." These words are the exhortation to believe in God. Yet the expected expression, "Thou shalt believe," is missing. God's existence is simply stated as a fact. Now can one choose to obey this commandment? What is there to be obeyed? We are not asked to do anything. Yet if there is nothing to be done, there is no way for man to exercise his free choice, to do or not to do. And if a man wants to choose not to believe that God's existence is a fact, how does he go about doing that? A person cannot simply refuse to believe a given matter and still retain his self-respect. For whether something is or is not a fact has nothing to do with our emotions. If something is a fact, it is a fact; what we feel about it does not affect reality one way or another.

The truth of the matter is: the Torah is not interested in our feelings concerning the existence of God. It's command that we believe in Him amounts to a behest that we remember that our ancestors encountered at Mount Sinai the very same God who took us out of Egypt and is with us to this day. We are asked to remember that fact and to be clear about it; we are not asked to affirm or deny it.

Similarly, "Hear O Israel, the Lord our God, the Lord is One," is not, like normal commandments, expressed in imperative language. It is simply a call to Jews to remember and be clear about the fact of God's Oneness.

All this shows that commandments concerning the existence and nature of God have very little to do with our free will; i.e., commandments concerning our Divine leadership are independant of us. Commandments concerning our temporal leadership, however, are completely dependent on us. Therefore they are expressed in the most emphatic and imperative language possible: concerning government: "Thou shalt surely set a king over thee!" (Deut. 17:15). Concerning validization of any prophet who neither adds to nor detracts from the Torah: "Unto him ye shall hearken." (Deut. 18:15). Regarding the decisions of the supreme court of Halachah (law): "According to the judgement of which they tell thee, shalt thou do!" (Deut. 17:11). In short, the Torah does not take for granted that there always will be civil, spiritual and legal leadership for the Jews as it takes for granted that God exists and that He is One. On the contrary, it commands us to preserve our temporal institutions faithfully if we want to have them. And it implies that if we will not preserve them, they will disappear.

Given this distinction, let us ask ourselves: What does more for Jewish survival—our belief in God or the support we give to institutions dedicated to that survival? To put the question more pointedly: If one of us stops believing in God tomorrow or if one of us stops giving charity tomorrow, which event will have a direct badly effect on the Jewish people? Surely only the latter!

This week's Sedra is Vayigash. In it commences the story of the first great exile the Jewish people ever experienced, the exile into Egypt. Jacob and his family are forced by famine to emigrate. When they leave Israel they are aware that several generations of their descendants may have to pass their lives in the foreign land. How do they prepare for survival through the long night of exile?

I believe the answer is rooted in that perennial problem of Torah interpretation; the problem of who is the 'seventieth' one to go down to Egypt. For the Humash says in one spot that seventy souls made the journey, while in another sixty-eight members of the group are listed by name. A Midrash supplies the sixty-ninth name (Yocheved, daughter of Levi, who was born after the journey at the time of arrival in Egypt). Who is number seventy? Rav Issac says the one to be understood as being the seventieth man is Jacob himself, (whereas it is to be taken for granted that God also accompanied the Israelites into Egypt). He supports his view with a reason, arguing that just as an emperor's bodyguard could not continue to exist if there were no emperor, so the sons of Jacob could not survive in Egypt had they not the leadership of Jacob. Only after Jacob led them on earth could God guide them from Heaven. One must have a focus of existence on earth before there is meaning to the fact that God is in Heaven.

We all are aware that today millions of Jews claim to believe in God and His Oneness, although they are personally not committed to observing the mitzvot. Do not doubt these people. The Talmud says in numerous places that Jews are "believers, the sons of believers." However, we can see from the nature of the commandments concerning the formation of Jewish institutions, and from the lesson of Rav Issac in the Midrash, thet there is a world of difference between a Jew who believes but does nothing and one who believes and supports Jewish institutions even though he may not practise Judaism. The Talmud teaches that the Jews were redeemed from Egypt for these reasons: they kept the Hebrew language and their Hebrew names; they were neither tale bearers nor fornicators. We learn that they were not redeemed simply because they believed in God, but because they worked at keeping Jewish institutions and moral values alive. Similarly anyone who does this work in our times is a different type of Jew from the one who fails to do his share. Of course, this is not to say that he is doing enough. The observance of the entire Torah is what is demanded of every Jew. Still, it helps to understand that there is a certain minimum everyone can do for Jewish survival; that anyone can support an institution of Torah or the State of Israel; that anyone who abstains from doing this much must ask himself what, if anything, his belief in God is supposed to mean.

By: Z. Wolkenstein post-graduate fellow (kollel)
Ner Israel Yeshivah College.

MAZEL TOV TO COCHIN JEWS

Cochin, India. - Prime Minister Indira Gandhi flew the length of the subcontinent last Monday to wish Cochin's dwindling community of "white Jews" a hearty "mazel tov" on the 400th anniversary of their synagogue, reports Joseph Lelyveld in the New York Times.

"Where did you learn to say that?" Prof. Walter J. Fischel of the University of California, an authority on the Jews of India, asked Mrs. Gandhi after she concluded her speech with the Hebrew expression of "good luck".

"I heard it in New York," she replid.

THE BIGGEST CROWD EVER

"This is the biggest crowd we've ever had," Sammy Koder, a member of one of the three families that account for a majority of the 78 white Jews remaining in Cochin, exclaimed to the Prime Minister as he led her into the synagogue.

All the Jewish groups in India have been diminished by a steady exodus to Israel and, as a result, have drawn closer. They all took part in the celebration in the state of Kerala but their feelings of joy and pride were tempered by a melancholy awareness that Indian Jewry never would see another day like it.

The white Jews date their history in India back to the destruction of the Second Temple in Jerusalem A.D. 70. Scholars say it is conceivable but unlikely that there were Jews in India at that time, but they believe the early Jews must have been forebears of the black Jews, not the white, who are presumed to have arrived about 500 years ago. The two groups differ not only in their ancestry but also in their appearance generally, as their names suggest.

Mrs. Gandhi, who gave out a new postage stamp showing the interior of the synagogue, used the occasion to deliver a forceful address on the Indian tradition of tolerance and a warning to the "many who would have us forget it."

No Animosity To Jews

Mrs. Gandhi had to fly for eight hours to make good on a promise she gave two years ago to attend the celebration. It was also an opportunity for her to show that no animosity to Jews is involved in India's strong support for the Arabs against Israel.

What she had not expected was an encounter with Israel in Cochin. When she reached the portal of the synagogue, Reuven Dafni, Israel's consul in Bombay, was standing there to greet her. She was evidently taken aback as she folded her hands in the Indian greeting of "namastay". Mr. Dafni, who is not accorded diplomatic status by the Indian Government, had never before, in nearly four years in India, been invited to a function that the Prime Minister was attending.

When Mrs. Gandhi emerged from the synagogue, Mr. Dafni was waiting to greet her in front of a small Israeli exhibition. Again she seemed taken aback. "Well, we have hardly any time now," she said.

Mr. Dafni smiled and mumbled, "Of course, of course."

The contretemps did not faze the Jews of Cochin. After Mrs. Gandhi left and the sun sank over the Arabian Sea, they returned to the synagogue and lit the light for the first night of Hanukkah, the Festival of Lights, telling one another that the Prime Minister of India had made this the best Hanukkah that they would ever know.

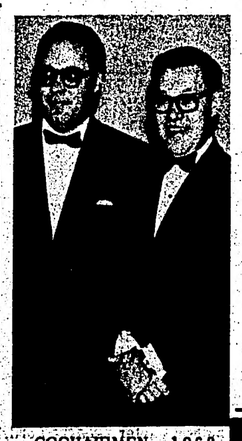
LEADER HONORED -- Harry Pencer, right, one of the leading figures in the Knights of Pythias for the past 30 years, was honored by the Ivanhoe and Grand Lodges at a dinner in support of the Montreal Israel Bonds program at the Shaar Hashomayim Synagogue recently. Above, Mr. Pencer is seen receiving the Israel Bond Western Wall Plaque from Sydney Maislin, general chairman of the Montreal Israel Bond Organization.

BONDS DRIVE

Continued from Page 1

In his honor, Alex and Harry Rubin, cochairmen of the 1968 State of Israel Bonds Campaign in Toronto, presented a check of $100,000 for the purchase of Israel Bonds. They hailed the Dinner of Welcome as a milestone in the life of Toronto Jewry which helped achieve the highest cash figure in Bonds ever recorded for any previous campaign.

"With more than a week remaining in the 1968 drive, the cash figure already exceeds the final total reached for the entire year of 1967", the Rubins said.



COCHAIRMEN, 1968 STATE OF ISRAEL BOND CAMPAIGN, TORONTO. - Harry (left) and Alex Rubin.

BRITISH TOURIST CHARGED

Haifa (JCNS) - Ronald Leslie, a 26-year-old tourist from Britain, has been charged in Haifa District Court with illegally crossing the border into Lebanon on November 13.

The prosecutor told the court that Leslie, who arrived in July, spent a month in the kibbutz at Tel Katsir in the north before working for six weeks as a waiter in Tel Aviv.

He then tried unsuccessfully to obtain a berth as a ship's waiter to return home and he later illegally crossed the border. He was detained by the Lebanese authorities and sent back to Israel.

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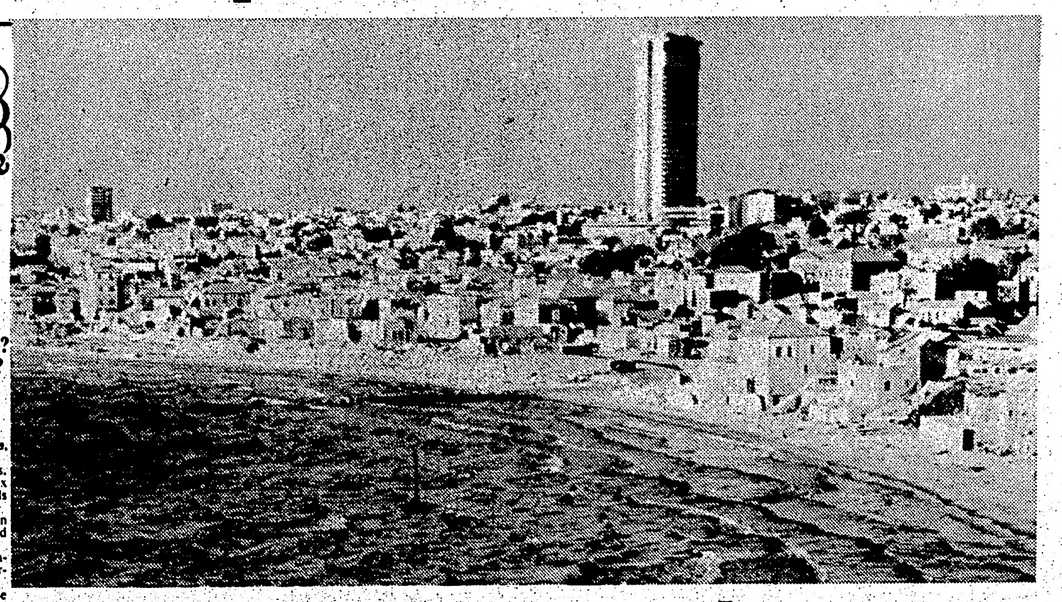
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the lively arts

by D. COHN

* Dyan Cannon recently was upset because, she said, Cary Grant ran off for a spell with their small daughter.

Here is Cary's version: George Barry, who is his colleague on the board of Faberge, was in Los Angeles the da Cary was to have Jennifer who, incidentally, is three this month. It rained so George suggested they go to Las Vegas for the day for some sun since the company jet was on hand. They got the child and in 45 minutes were lunching around a pool.

By six o'clock they were back in Los Angeles and Jennifer was in bed fast asleep by six-thirty.

Cary is so angry, he has decided he doesn't want a reconciliation with Dyan. In fact he is squiring a New York beauty.

He still won't accept any offer to make a film. In a few weeks he plans a short trip to visit his mother in England. But he won't take Jennifer. By court order, he can take her out of California but not out of the country.

* Laurence Harvey and his new wife, Joan Cohn, held a buffet dinner party last week at their half-a-million-dollar home at Malibu.

* To celebrate their first wedding anniversary, Jill St. John and Jack Jones gave their first dinner party which was catered by Chasens.

* World famous violinist Jascha Heifetz hasn't appeared in public these last years. He loves his privacy.

Asked why he plays so little, he retorted: "Who says I play a little? I play often, I practice. We have evenings of chamber music regularly, taking turns in different homes and going through all kinds of repertory. And from time to time we appear together in concert."

But Jascha hasn't played in New York for over two years when he appeared in chamber music with Gregor Piatigorsky, the cellist, who also has cut his public appearances, and others. Solos he hasn't done in almost thirteen years.

"I've done my share of touring. I have no further interest in that kind of career. And I can't say I admire the pace at which today's musicials travel. They move too fast; they play too often; they don't pause to reflect."

Heifetz will be 68 in February. He has been playing in public for more than sixty years. He decries today's musicians. "I don't see how a young musician can find the time to grow at today's tempo. Of course, I played a great deal when I was younger, but there was always time for reflection. We didn't travel in jets. We used trains and ships, and we had time between engagements, no matter how many we filled, to think, to study music, to read books. In the summer we might appear at the Lewisohn Stadium in New York or at the Hollywood Bowl out here, but that was all.

"Everywhere you look today there are festivals, in Europe, Asia, all over the United States. Everywhere they want the leading musician and most of them go everywhere. Hardly anyone takes off a few weeks to rest, study and think, let alone a whole summer as we used to do."

Heifetz contends there is too much of the wrong kind of music in the world today, "too much that is glib and superficial. And even though you have music constantly on the radio, on records, in concert halls and at festivals, there is too little of the highest quality."

* Lee Strassberg, who created The Actors Studio, does not give many interviews, particularly about The Method. He says, "A lot of people drift into acting or the theater because they've tried other things or don't want other things. About Princess Soraya who wants to join the Studio: "She had planned to come. It was ridiculous the way she was pushed into a major role. Acting is an avenue of self expression, it is being involved.

"A lot of people think acting is exhibitionism. I resent the idea that acting needs this as a special source. It's the need to communicate, to share, and it becomes enormously satisfying. With The Metod, we don't say we have something you don't have. It's the actor sharing an experience with himself; it goes back to the Greeks and Shakespeare."

* Neil Simon, whose Come Blow Your Horn is running this week at Toronto's Royal Alexandra, wears a look of confidence as his eighth play in eight years prepares for a New York debut: Promises, Promises. Last year he became the first playwright in fifty years to have four plays running at the same time.

ALIVE AND DOING WELL -- Cast of Jacques Brel is Alive and Well and Living in Paris: (left to right) Arlene Meadows; Stan Porter; Bob Jeffrey; Loro Farell. Toronto version of the off-Broadway hit; at The Playhouse, was produced by Howard Bateman with New York director Moni Yakim staging the production. Two other players in the show on alternate nights are Judy Lander and Robert Carley.

TORONTO AFTER DARK

SEASON'S PRODUCTION

This week The Nutcracker is making its seasonal appearance at O'Keefe Center. The stunning musical is performed each year before capacity audiences.

COMEDY

Neil Simon's hilarious comedy, Come Blow Your Horn, is playing this week at the Royal Alexandra Theater. It stars June Wilkinson and Sylvia Sidney.

PUPPET SHOW

The fifth annual puppet spectacular for children, The Emperor's Nightingale, is being presented at the Poor Alex. There are dragons, ballet dancers, emperors, lavish contumes, music and dancing, a jeweled nightingale, all under the direction of Leo and Dora Velleman.

ABOUT A HERO

Che Guevara is being performed at Toronto Workshop Productions Theater. According to George Luscombe, producer and director, "this play is getting closer to theater for the common man, the ordinary individual who houses all the frustrations within for a better life...and a better way of life. With revolution becoming so much a part of our world, this is a play which no one can afford not to see."

A FIRST

The Platters ushers in the New Year at the Hook And Ladder Club of the Beverly Hills Motor Hotel. They perform from this coming Monday for two weeks.

CHESS GAME DANGEROUS

Haifa - A young American who allegedly stabbed a fellow passenger who beat him in a game of chess on board the S.S. Samsun on the high seas was refused entry by the coastal police when the ship arrived here last week. The stabbed passenger sustained superficial injuries. Both men carry U.S. passports. They came from Turkey.

The alleged attacker, Stewart Klein, 22, of New York, was sent back on the ship.

His chess partner, Drew Epstein, 25, told police that they had played chess. When he mated Klein, the latter allegedly drew a switchknife and lunged at him. Epstein, a student, was allowed to land.

THE WORLD OF MARC CHAGALL

by Edouard Roditi

Chagall once said: "The theories that I would make up to explain myself, and those that others elaborate in connection with my work, are nonsense". Yet more has been written and published to explain Chagall's work than about any other artist of the twentieth century except Picasso and, perhaps, Paul Klee.

Roy McMullen's "The World of Marc Chagall", beautifully illustrated with photographs of the artist and of his works by Izis, and published by Aldus Books, is one of the most readable and most admirably printed and produced books that Chagall has inspired in recent years. Far from being nonsense, the theories that Roy McMullen has elaborated here may contribute valuable new insights towards an understanding of the artist's mysterious vision and of his frequently ambiguous intentions.

Like most other authors who have set out to interpret Chagall, Roy McMullen makes much of the artist's Chasidic Jewish background and of his childhood memories of his native Vitebsk. Oddly enough, another distinguished Russian-born painter of the School of Paris, Ivan (Jean) Pougny, has also painted some views of Vitebsk, where Pougny lived and worked during the early years of the Russian Revolution, at a time when Chagall, too, was there.

But Pougny's vision of Vitebsk has nothing in common with Chagall's. Where Chagall remembers and depicts an almost rural ghetto that might well remind one of Sholem Aleichem's descriptions of his imaginary Jechupetz, Pougny depicted grim Cubist perspectives of tenements and factory buildings that call to mind modern "urban development" in its dreariest form. Different artistic temperaments can, indeed, interpret the same reality very differently.

Haim Gamzu, curator of the Tel Aviv Museum, published a few years ago, in Hebrew, a brilliant interpretation of Chagall's earlier works on Jewish themes. Instead of seeking their secret meanings in Chasidic legends and mystical doctrines, Gamzu pointed out that much of Chagall's imagery depicts, in visual terms, traditional Yiddish verbal imagery, proverbs and folk-lore.

The huckster, with his sack of goods slung over his shoulder, is thus depicted again and again by Chagall in the clouds above the roofs of the ghetto: in Yiddish, the huckster or petty trader and middle-man, is, indeed, known as a Luftmensch, one who lives on air or in the air.

Haim Gamzu's method of interpreting Chagall's iconography thus proves to be almost the same as the one employed by Charles de Tolnay, of Columbia University, in his famous studies of the works of Breughel and of Jerome Bosch. Just as, in order to understand many details of the imagery of Breughel and of Bosch, one must be well enough acquainted with Flemish or Dutch proverbial lore to be able to identify some images as true visual puns on Flemish or Dutch words, so must one also, in a detailed study of Chagall's imagery, be able to understand some of the figures that haunt his works in terms of their Yiddish or Russian verbal meanings.

Chagall's earlier works on Russian-Jewish folk-themes, painted mainly between 1910 and 1925, belong far more properly in the non-religious tradition of late nineteenth-century and early twentieth-century Yiddishist literature and art than in any more religious and much older tradition, such as that of Chasidism.

In this respect, Chagall can, indeed, be said to be spiritually much closer to Sholem Aleichem, and to the Odessa storis of Isaac Babel or the early Yiddishist fiction of Ilya Ehrenburg, than to the traditional Chasidic tales which most of us now know mainly through the writings of Martin Buber. Of course, one can detect a residue of popular latter-day Chasidism in some of the work of Chagall, but no more than in the philosophy of "Tevye the Milkman", and certainly far less than in Ansky's "The Dybbuk".

Some years ago, in a remarkable essay on the basic principles of Jewish art, the late Erno Namenyi pointed out that Orthodox Judaism, in those periods of its historic past when it allowed figurative art depicting religious scenes, as in the Dura Europos Synagogue, always insisted that the artist should handle his subject-matter in terms of a time-element of narrative or of continued action. This gave to figurative art a quality which it then had in common with narrative literature, thus depriving it of the timeless immobility of a forbidden "graven image" that can lend itself to idolatry.

Quite unconsciously, Chagall seems, in much of his work, to have been more faithful to this principle of Orthodox Rabbinical Judaism than to any traditional Chasidic folk-lore. Chagall has moreover admitted again and again that his work remains haunted by the visual memories of the very Orthodox illustrations of the traditional Hagadot, which, in his childhood, had been, for him, a constant source of wonder and délight.

But the illustrations of popular Russian - Jewish Hagadot owed nothing to Chasidism; instead they were nearly always rather faithful but crude copies of the baroque-style woodcuts or engravings that had illustrated th much earlier Hagadot of the Jewish printers of Venice, Amsterdam, Prague and Frankfurt; and these Renaissance illustrations, in turn, had borrowed their style of "narrative" depiction from much earlier illuminated manuscript Hagadot of the Middle Ages, such as the famous Sarajevo Hagada.

Quite paradoxically, Chagall thus turns out to be, among all the major modern painters of his generation, the one whose work, in many respects conforms most faithfully to the narrative principles of those so-called Italian "primitives" whose works, depictng Christian religious subjects, so often illustrate in one picture several consecutive episodes of a single continued action.

This may well explain Chagall's great popularity, even as a painter of Jewish subjects, with a constantly expanding Christian public which unconsciously sees his work in a broad context of Western art that goes back to late antiquity rather than in the narrow context of a strictly Jewish intellectual and artistic tradition.

TO CHAIR DINNER. - H. Wayne Tanenbaum of Toronto, who will chair the annual dinner meeting of Eitz Chaim Schools, Sunday evening, January 12th, at Torath Emeth Jewish Center. Rabbi Jacob S. Weinberg, dean of Toronto's Ner Israel Yeshiva College, who just has returned from the Conference of Rabbis in Paris and a lecture tour of schools in Europe, will be guest speaker. Harry P. Botnick, Q.C., Chil Elbaum and Harry Korolnek will be honored as life members of Eitz Chaim.

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FUNERAL SERVICE FOR SEVEN BURNED SCROLLS

New York - "Oh God, the heathen . . . have defiled Thy holy temple." The opening words of the 79th Psalm, chanted by mourners, rang out as seven Sifrei Torah were buried in a still unused part of the Beth David cemetery in suburban Eldwood, Long Island, recently.

As the coffin was lowered into its final resting place, rabbis with tear-stained beards shovelled earth on to it, teachers and yeshiva students intoned kaddish.

The melancholy ceremony in the cemetery was to mark the burial of the Sifrei Torah damaged when arsonists set fire to the Yeshiva of Eastern Parkway in Brooklyn. The burial was followed by funeral services at the yeshiva, attended by several thousand.

The scrolls being placed in the coffin before the burial

Rabbi Meilech Silber, head of the yeshiva, and other yeshiva heads delivered eulogies.

Afterwards, Rabbi Silber said: "People are buried in plain boxes so that they can return to dust as soon as possible, but the word of God must be prolonged for as much time as possible." That was why the box containing the scrolls was lined with glass.

The funeral cortege of 250 cars stopped at the Mesifta Chaim Berlin, where more eulogies were chanted, and then at a Sephardi synagogue, where another service was held.

GUESTS AT SOCIAL FUNCTION -- The following attended an Open House recently at Toronto's Jewish Public Library: (left to right) Dr. Israel Frankel, executive director of the Library; Nathan Garnick, chairman, Public Relations Committee, JPL; Henry C. Campbell, Chief Librarian, Metropolitan Public Libraries; Morley J. Pape, immediate past president, JPL; Shelley S. Jackson, president, JPL. Not in photo: Meyer Feldman, vice president, JPL; David Green, vice president, JPL; Seymour Haber, chairman, Membership Committee, JPL; Saul Hirsh, Board member, JPL; Julius Marcus, vice president, JPL; Saul Parnes, Board member; E. D. Winer, Board member.

RECIPE OF THE WEEK

BLUEBERRY CAKE

1 cup brown sugar, firmly packed
1/4 lb. (one stick) butter
2 eggs, separated
1-1/2 cups sifted flour
2 tsps. baking powder
1/2 tsp. cinnamon
1/8 tsp. salt
1/2 cup milk
2 cups fresh blueberries
Confectioners' sugar

Preheat oven to 375 degrees. Cream sugar, butter and egg yolks until light and fluffy.

Sift together flour, baking powder, cinnamon and salt; add to creamed mixture alternately with milk.

Beat egg whites until stiff but not dry; fold into batter. Fold in blueberries. Turn into a well greased 11-by-7-by-2-inch loaf pan.

Bake 35 minutes or until tests done. While slightly warm, sprinkle with confectioners' sugar.

Yield: 6 servings.

HUMAN RELATIONS

'Truth' and Friendship

by Dr. Rose Franzblau

QUESTION: My husband and I have discovered that a close friend of ours is bi-sexual.

Several years ago we heard a rumor concerning his "activities," but since it was only a rumor, we let it pass. His manner is exceptionally effeminate; shopping for food, buying his wife's and children's clothing, recipes, his walk and talk, etc.

Recently similar news came to us from a reliable source, a close relative. To be honest, we have been sickened by the news, and I have been trying to break our friendship, in spite of the warm relationship we have had. We are considerably older than this couple and we have married children.

I can't stand him in our home. His wife knows nothing about this. She cannot understand why I do not call any more.

What reason can I give for our actions? If she knew the truth, I'm sure she would divorce him.

ANSWER: By the gossip people start or spread about others, they often tell more about themselves than about their target.

The gossip monger is usually a person who feels inadequate, excluded and unaccepted, and who uses the "secret" information nobody else is supposed to know, as a ticket of admission. When they swear the other to secrecy, they admit him into this select fellowship of those who are "in the know."

At the same time, there is implicit in such communication a warning and a weapon. It says that if the other doesn't accept them on their own terms, the same kind of rumors may be started about him.

In such cases as this, one must question the veracity of the report, the reliability of the reporter, and on what actual facts the accusation is based. If it is a man who says he was approached by the other, then it could be an expression of a secret, unconscious wish or an invitation, which he himself solicited.

It is not unusual for a husband to go shopping with his wife to help her choose her wardrobe. This often happens at the wife's request. She reasons that, after all, he is the one to be pleased. If she is to be most attractive to him, she should dress according to his wishes. It makes her feel most important in her husband's life, and she appreciates the fact that he wants her to look beautiful and attractive, not only to him but to others.

The fact that a man likes to do certain things which are generally regarded as in a woman's domain does not make him any the less masculine. Interestingly, people will question the masculinity of a man who likes to prepare certain dishes at home. But when it comes to a cook-out, a man's culinary skill will be seen as an expression of masculinity, and he may be admired for the chef's hat or apron he wears.

* * *

DESPITE WHAT YOU SAW AS EFFEMINATE CHARACTERISTICS in this man, you and your husband continued to socialize and to maintain a warm friendship with them over the years. So, you could not have found this man's behavior too offensive. However, that you are using this report from a "reliable source" as the reason for breaking up the friendship suggests that you have wanted to terminate the relationship for quite a while, and perhaps for other reasons.

If you clarify your own motivations and still feel you want to break it off, you can tell her you are busy when she asks why you don't call, and you can turn down her invitations gently and consistently. In time, she will get the message that your relationship has come to an end.

MINI-SKIRTED SABRA - An Israeli Miss in the newest fashion—a dress of leather in smoky gray on white worn with white leather jacket and boots.

AFTER-CARE PLAN FOR HOSPITAL

Jerusalem (JCNS) The Shaare Zedek Hospital in Jerusalem has initiated an after-care project in which patients who have been discharged from the hospital but still need special care at home are visited by a team made up of a doctor, nurse and physiotherapist, at the patient's home.

The scheme, claimed to be the first of its kind in Israel, is being carried out in conjunction with the Israeli Ministry of Health.

THE FLU

by Ruthie

Everybody's on guard. All we're doing is talking about the Hong Kong flu just like Mama used to tell us about the Spanish influenza. I wonder what's the difference between the two. Anyway, the epidemic is coming to town and we're all hoping it doesn't hit us.

You should see the supermarket! Honest, there's almost a shortage on citrus fruit. In my neighborhood lemons is more precious than diamonds, oranges are going like hot cakes and grapefruit is close behind. If we can't get a needle beforehand, at least we can fortify ourselves with vitamin C.

And mittn derrin (in the middle) all this, my family laughs at me, "There goes the "doctor" on another lecture."

Okay, let them laugh. They don't know how inside I'm praying morning, noon and night no one should come down with the flu. Or at least, if we have to have it, it should be light.

* * * *

Then again, why worry needlessly? Call it what you want -- flu, shmu -- as if nobody ever had a heavy cold with fever!

So some persons, God forbid, come out losers. Nu, if you have to go, you have to go. How, I suppose, doesn't matter. You can't fight fate so why let it bother you?

And at this point I can hear my better half mutter, "Utt, die filozuffka (here, the philosopher)." This is my cue to change the subject.

* * * *

Still, it may not be so bad as we expect. A virus everybody gets once in awhile. So maybe we've come up with a little immunity. Why not? Anyhow, that's the way I'll think. It doesn't cost more to be an optimist.

* * * *

Mama always was a realist. I remember when Mae came down with the chicken pox. This resulted in a good time for me.

You see, Mama figured, we're sisters; we live under one roof; maybe she already passed the germ on to me.

So when Mae got sick, Mama kept me in bed too. She figured, she's stuck in the house with her. Why have me on her hands when Mae got well?

So Mama kept me home from school hoping I'd come down with it quicker. This way she'd get it over with two at a time -- and finished.

Well, it was a logical thought. Only, I never got the chicken pox -- but I did have a ball staying home.

Mama was so disgusted that when I got the measles, she let nature run its course. Of course, the first day I went back to school, Mae came down with it.

So Mama tried again. The words, give up, was never in her vocabulary. When I had the mumps, she made Mae hang around me so she'd have it too. Needless to say, Mae never got the mumps.

The moral? If you'll be sick, you'll be sick; if not, not. So why work up a lather for nothing? Relax. Because if you do come down, you can always say you're having a holiday, ukh oon vay (woe).

* * * *

Sure, it's good to talk. But meanwhile it's vacation time, the kids are planning a million things. And what are you thinking about?

You're thinking, you wish you could wrap them in cotton, put them in the china closet and keep them away from contact with crowds.

So could you? You tzitter (shiver) and they whine, "Aw, Ma . . .", which reminds you of when you did the same thing.

So, cautious, yes. But I wish the newspapers wouldn't harp on it so much. It makes you more nervous than you should be.

(Copyright 1968, CJN)

BIRTHDAY TRIBUTE -- Mrs. Sarah Pinsky (center) receives the Israel Bonds Western Wall Plaque at a dinner given in her honor by Montreal's Shaare Zedek Congregation, in conjunction with the Israel Bonds Organization of Montreal, to mark her 70th birthday and her years of devoted service to the synagogue and the entire community. Making the presentation are Rabbi Bernard Leffell, spiritual leader of Shaare Zedek, and Countess Antoinette Rinaldini-Cardelli, guest speaker.

TORONTO WOMEN

PARTY

York Chapter B'nai Brith Women held its 17th annual muscular dystrophy Christmas party recently. Entertainment included a puppet show. All children received presents. Mesdames S. Kronis and D. Mellinger chaired the event.

DISCUSSION

On Wednesday, January 9th, the health education lecture series committee of the Women's Auxiliary, New Mount Sinai Hospital, presents a panel discussion: Family Care is Changing -- Why? Dr. Bernard I. Shapiro will be moderator.

Discussants: Sidney Liswood, executive director, New Mount Sinai Hospital; Dr. Nathan Levinne; Dr. A. I. Margulies.

OPERETTA

Girls of Yeshiva Yesodei Hatorah presented recently a Hanuka operetta as a highlight of the annual Hanuka party tendered by the school's sisterhood.

Refreshments were served.

TOURS

Organizations are taking advantage of the tours offered by the Toronto Jewish Public Library.

An acquisition of more books in English, Hebrew and Yiddish has necessitated the building of new shelves to accomodate the various categories.

COMPENSATION

Rome (JCNS) - The Italian treasury has announced it will distribute some $12 million allocated by the West German Government as compensation to Italian victims of Nazi persecution or their relatives, both Jews and non-Jews.

An Italian commission, which studied about 30,000 claims, has decided that 3,899 survivors and 8,774 relatives of dead victims are entitled to share in this compensation.

SAUNA IN MIKVA

A sauna is one of the features of the modern mikva (ritual bath) recently built in Jerusalem's Kiryat Yovel quarter. It is one of a series to be built over the next two years in various parts of the city, including the Jewish Quarter of the Old City. Admission costs from 75 agora to 2.50 Israeli pounds for a private bath. These details were given at a press conference in Jerusalem last week by the Chairman of the Religious Council, Rabbi Ya'acov Vainstein, and his deputy, Rabbi Ya'acov Katzenellenbogen.

Investment would be made within the next two years in synagogue building and repair. They singled out the Talpiot quarter where a synagogue built 30 years ago had for the past two decades served as a University warehouse while local residents, including Nobel Laureate Shai Agnon, held services in an unsuitable hut.

Dr. Vainstein said Jerusalem had been divided into 22 zones for purposes of appointing neighborhood rabbis. There were at present only 10 full-time neighborhood rabbis, he said. Dr. Vainstein also reported on progress in setting up a joint Municipality-Council preparatory committee for the election of an Ashkenazi Chief Rabbi for the city.

VIP TRIP -- Mrs. Sydney Cooper, left, and Mrs. Arthur Minden, right, are happy about the VIP flight to Ottawa that will take place next April. Trip will be open to those women who give $325.00 or more to Toronto's 1969 United Jewish Appeal and Israel Special Fund. Mesdames Cooper and Minden are cochairmen of the campaign's Crown Gifts, Women's Divison.

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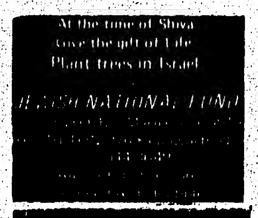
TORONTO OBITUARIES

BOCKNER, MEYER - On Dec. 17th, formerly of 84 Brunswick Ave.
FRUITMAN, SAMUEL - On Dec. 17th, late of 12 Marquette Ave.
HAZAN, SIMY - On Dec. 17th, late of 4 Fallis Ave.
ROTSTEIN, MORRIS - On Dec. 17th, late of 400 Walmer Rd.
STROBING, FRANK - On Dec. 19th, late of 82 Searle Ave.
ZAKS, MARY - On Dec. 17th, late of 510 Rushton Rd.



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MONTREAL OBITUARIES

ARMBAND, FRANK - On December 11th, late of New York City, formerly Montreal.
GOLBERG, ISSIE - On December 13th, late of 6920 Fielding Avenue.
LIS, DAVID - On December 12th, late of Montrea.
PLOTKIN, BENNY - On December 11th, late of 4930 Maplewood.
ROSENBLOOM, SAM - On December 12th, late of 5214 Dalou Street.
SPIRA, ABRAHAM - On December 12th, late of 4035 Plamondon.
ZASLOV, FRANCES - On December 11th, late of 5605 Cote des Neiges Road.

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SELLS TO CANADA

Tel Aviv -- While Canada's exports to Israel are stationery, her imports of Israeli products are growing rapidly. This year's trade balance between the two countries will already be heavy in Israel's favor.

Moreover Canada also has a negative balance with Israel on the capital account, owing to considerable Canadian donations and investments. However, Canada will stick to her free trade policy and support Israel, J.H. Suggit, the new Canddian Commercial Attache, told a luncheon given in his honor by the Canada-Israel Chamber of Commerce at the Sheraton Hotel last week.

Exports to Canada amounted to $9.3m. in the first three quarters of 1968, as compared with $5.5m. in the same period of 1967. The annual figure may top $12m., almost double that of 1966. The major items were diamonds ($3m.), textiles $$2 m.), cotton ($1m.), citrus, wearing apparel, tires, chemicals and metal goods.

Israel imports from Canada are expected to be about $10m. in 1968, about the same as in 1966. However, Israel remains Canada's best customer in the Middle East. The current liberalization of Israeli imports is expected to open new possibilities also for a number of Canadian products, such as milk powder and various chemicals.

Canada's sales here depend also on a more active selling policy of the Ottawa government, such as participation in the Near East Fairs, and convenient credits, Adin Talbar, Assistant Director-General of the Ministry of Commerce and Industry, said.

HONOREE HOSTS RECEPTION -- Samuel Sperling, honoree of the tribute dinner tendered by Beth Am and Hebrew Men of England Congregations this Sunday evening, was host at his home for an advance reception recently. Special recognition was paid a number of officers of both congregations whose efforts on behalf of the success of the dinner promise to make this one of the most impressive events in support of Israel Bonds: Abe Cohen and Aubie Bossin, dinner cochairmen; Coleman Bernstein and Mort Weiss, Israel Bonds cochairmen of Beth Am; Irving Goldberg and Howard Fishbane, Israel Bonds cochairmen of Hebrew Men of England.
Seen above, from left to right: Howard Fishbane; Countess Cardelli, guest speaker; Mrs. Sperling; Samuel Sperling.

RECEIVED AWARD -- Rabbi Erwin Schild of Toronto's Adath Israel Synagogue (left), who received the Tower of David Award at the tribute dinner in his honor recently. Others, left to right: Mrs. Schild; Edwin Hyde; Mrs. Allan Badner; former Governor Theodore McKeldin of Maryland, guest speaker; Albert Waisglass; Ben Appleton.
Israel Bonds chairman Albert Waisglass and cochairman Sol Wainberg received awards for exemplary service on behalf of Israel's economic development; Mrs. Arlene Badner who coordinated the dinner arrangements and program received the Israel Achievement Award. Edwin Hyde presented the tribute to Rabbi Schild.

CONDEMNS POLISH ANTISEMITISM

London.- Bertrand Russell has written to Wladislaw Gomulka, Polish Communist party chief, condemning "the wave of Antisemitism which has overtaken Poland."

"Recent events in Poland do not permit the crime of silence," he wrote in a letter made public here today. Said the New York Times: he reproached Mr. Gomulka First Secretary of the Polish United Workers' (Communist) party, for not having used his authority to prevent a campaign that has been "quite deliberately" instigated, according to the philosopher, who is Earl Russell in private life.

As a result of this official campaign, he asserted, the tiny remnant of a once-flourishing community faces a "horrifying life of sudden loss of livelihood, poverty, racist abuses and the threat of worse to come."

The letter, recently written, was presented at a news conference called by the Institute of Jewish Affairs.

The institute, an independent research body associated with the World Jewish Congress, introduced a booklet, "The Anti-Jewish Campaign in Present-Day Poland", which contains mainly documentary material gathered from newspapers by the institute's staff.

The booklet reports the tribulations of Polish Jews during the last 18 months, covering the period of the Arab-Israeli war of June, 1967, the student demonstrations of last March, and the fifth congress of the Polish Communist party last month.

Dr. Stephen J. Roth, director of the institute, said at the news conference that "the anti-Jewish campaign has reached such proportions that it amounts to the systematic destruction of a thousand-year-old community."

Of 3.5 million Polish Jews before World War II, only 100,000 survived the Nazi slaughter. Post-war emigration reduced the number to 25,000.

SPAIN AGAIN REVOKES 1492 EXPULSION EDICT

Madrid.- The Spanish Government once more has formally announced abrogation of the 1492 edict expelling the Jews from Spain. A document to that effect was handed to Samuel Toledano, a vice president of the Madrid Jewish community, and direct descendant of Rabbi Daniel Toledano, the Rabbi of Toledo at the time of the expulsion.

Toledano stated that he had received the relevant document from the Spanish Ministry of Justice. The document puts it on record that the edict of expulsion had been abrogated in 1859 -- in the Constitution of that year and in laws following thereon.

The same document acknowledges the legal entity of the Madrid Jewish community. The first synagogue building in Madrid was consecrated last week.

Asked to comment, the Sephardi Chief Rabbi of Jerusalem, Rabbi Eliahu Pardess, said he was happy that the Spanish nation had acknowledged the evil it had done to the Jewish people. Although the expulsion order had been lifted in the last century, this time it was done "in broad daylight". Sephardi Jews had boycotted Spain since the expulsion, he said, although this measure would no doubt bring about a change in the course of time. He expressed the hope that all nations who had done evil to the Jewish people similarly would acknowledge it.

TEL AVIV'S BIGGEST SUPERMARKET

Tel Aviv (JCNS).- Tel Aviv's newest supermarket and the biggest in the city has opened. Situated on Allenby Street and owned by Hamashbir Latzarkhan, it is the most up-to-date of the firm's many stores. It occupies the first two floors and the basement of the new 12-storey Hassneh building.

At a press conference, Raphael Marinov, Hamashbir's general manager, said the new store would employ 250 people in its 38 departments. Items for sale would range from knitting machines to groceries, while other services would include separate meat and milk cafeterias. The basement would provide free parking for 150 cars.

A SYMPOSIUM

will be held at the
Jewish Public Library
22 Glen Park Avenue
Thursday, January 2nd, 8:00 p.m.
THEME: ORGAN TRANSPLANTATIONS

Panelists: Dr. Bernard S. Goldman, Member Cardiovascular Surgery, Toronto General Hospital—Medical Viewpoint; Rt. Rev. Bishop H. R. Hunt, M.A., D.D.—Christian Viewpoint; Rabbi Emanuel Forman, B.A., M.A., Shaarei Shomayim Congregation—Jewish Halachic (Law) Viewpoint.

Moderator: Sydney M. Harris, Q.C., chairman, Canadian Jewish Congress, Central Region

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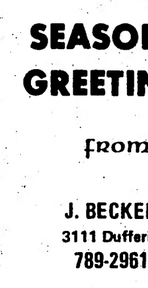

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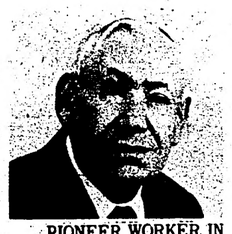
FIRST MEETING -- The Societies and Organizations Council of the 1969 United Jewish Appeal and Israel Special Fund of Toronto recently held its inaugural meeting to appoint a chairman and cochairmen. Gordon Mendly was the unanimous choice. In the picture are Mr. Mendly and his cochairmen. Bottom row from left: Izzy Brown, president, Stashiver Young Men's Society; Gordon Mendly; Harry Ferens, president, Zaglembier Society; Harry Weinstock, chairman, UJA-ISF, Labor Zionist Order; Isaac Epstein, president, Farband of Lithuanian Jews. Back row, from left: Isaac Spigelman, treasurer, Zaglembier Society; Harry Grossman, president, Bakery and Confectionery Union 181; Ben Lerer, president, Keltzer Sick Benefit Society; Lou Buchwalter, president, Chenstochover Hilfs Farein; Sam Yakubovicz, chairman, UJA-ISF Chenstochover Aid Soviety. Not in the picture are three other cochairmen; Harry Naistein, UJA-ISF chairman, New Jewish Fraternal Association; Stan Rosen, vice president, Ozower Mutual Benefit Society; Ben Litvak, UJA-ISF chairman, Toronto Lodge, B'nai B'rith.



PIONEER WORKER IN JEWISH COMMUNITY - Oizer Cohen, president of Toronto's Warsharer-Lodzer Society, who will help make the event marking the fortieth year of the organization next month a success. His committee includes: Gershon Grossinger, projects chairman; Carl Cohen; M. Fenster; Mr. Chenchiniski.
Among the projects the Warshaver-Lodzer Society has helped build in Israel through the Histadrut Campaign are the museum in Kibbutz Lochamei Hagettaot (Ghetto Fighters' Museum) and the trade school in Tiberias named for Sen. David Croll. Now, to mark the 40th year of the Society, an ambulance will be donated through Histadrut to one of the border settlements in Israel suffering the brunt of the Arab terrorist attacks.

KEEP SMILING

THE ONCE OVER
A Jewish couple dined out one evening in the neighborhood delicatessen. They were astounded when a Chinese waiter approached them to take their order. But their surprise turned to shock when the suave Oriental addressed them in perfect Yiddish.
As soon as he had gone back into the kitchen they motioned to the proprietor, "A Chinese waiter in a Jewish delicatessen! And not only that, but he talks Yiddish. How come?"
The proprietor looked around quickly and put his finger to his lips, "Shhhh," he whispered, "he thinks I'm teaching him English!"

PHILANTHROPIC
A couple, married for more than thirty years, never had stopped quarreling. Finally they could take it no longer. She sued him for divorce and they went before the judge.
Both told their storis. When they had finished the judge spoke: "Madame, I have decided to find for you. I'm giving you fifty dollars a week."
Upon hearing this, the husband spoke up: "That's real nice of you, judge. I think I'll throw in a few dollars myself."

Tax Reduction Deadline
FOR TENANTS AND LANDLORDS
Dec. 31

Virtually all home-owners and tenants in Ontario are entitled to benefit this year from a reduction in residential property tax.

Tenants of all eligible apartments and houses are to receive the tax reduction allowance from their landlords **on or before December 31, 1968.**

The landlord has received the reduction in property tax from his municipality. He or his agent is required by law to pass on the full amount of the reduction that applies to each tenant who is eligible.

A tenant who has moved during the year should advise his former landlord of his present address.

This new system was established in 1968 by the Ontario Government in order to ease the burden of municipal and school taxes. The Province, in effect, is paying part of the property taxes for each eligible house and apartment.

TAX REDUCTION NOTICE

Full information is contained in the free pamphlet "TAX REDUCTION NOTICE" which is available at your Municipal Office or by writing the Municipal Subsidies Branch of the Department of Municipal Affairs, 801 Bay Street, Toronto 5, Ontario.

THE RESIDENTIAL PROPERTY TAX REDUCTION ACT (1968)

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Hon. W. Darcy McKeough, Minister

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In a series of weekly 2-hour sessions, women can discuss problems and ambitions. They can explore the possibilities for upgrading, and for specialization in a number of educational areas, as well as discuss a variety of careers which may be available to them. Competent and experienced leaders will introduce the topics and lead discussion each week. Opportunities for individual interviews will be available.

Time: 9:15 a.m. - 11:15 a.m.

Enrolment will be limited to the first 24 applicants.

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FINAL DATES FOR APPLICATIONS JANUARY 10th 1969

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